The Question Of Mr Myatt And Harmful Content

Editorial Note:

Since several texts, including one published in 2025 and circulated in academia and elsewhere, {1} have repeated old allegations about Myatt without providing primary sources in support of the allegations, we republish here a section from a 2023 article {2} which examines the allegations in the context of primary sources, which in the matter of Mr Myatt are his published writings.

We have updated a reference in the original text and provided details of printed editions where available.

Gelis Sangster et al
2025

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{1} qv. https://archive.org/download/the-early-and-later-david-myatt/the-early-and-later-david-myatt.pdf
{2} https://archive.org/download/o9a-myatt/o9a-myatt-harmful-content.pdf

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The Question Of Mr Myatt

There are two fundamental issues with the alleged and common identification of Anton Long as David Myatt. The first is that no one, academic, journalist, policy group or otherwise, has provided any evidence from primary sources to substantiate the allegation, with what has been claimed to be 'evidence' refuted. [1][2]

The second issue is the neglect, by academics and others, of Myatt's post-2012 writings and his philosophy of pathei-mathos aided by the prejudicial accusation that they are "lies, a deception" even though

> "[i]n the matter of the post-2012 writings of David Myatt, in which he described his rejection of National Socialism, of all types of extremism, and expounded his weltanschauung of pathei-mathos with its virtues of compassion, empathy, and honour, there are only two logical approaches. Either (i) they are, as his former political opponents believe, Myatt 'lying through his teeth', a deception, and that he is still an extremist, a neo-nazi; or (ii) they are as Myatt writes expiative and express what he has slowly learned from his own pathei-mathos: from his three decades as a neo-nazi activist and ideologue, from his decade as a Muslim, from the deaths of two loved ones, and from a scholarly study in their original language of Ancient Greek, Hellenistic, and Christian literature [...]
>
> In regard to the belief of his former political opponents the question they have to answer is where is their evidence, their proof? For the civilized rule is that the burden of proof is on those who accuse.
>
> Reasonable doubt: is there any other reasonable explanation for those writings other than the accusation they are lies, a deception? Yes, that they are expiative and born of pathei-

> mathos, in support of which they are consistent over a period of some ten years and detailed both in autobiographical terms, in terms of the scholarly, poetic and other references and quotations, and particularly in terms of the philosophy expressed by means of their ontology, ethics, and epistemology.
>
> Evidential facts: are there any evidential facts that make their accusation substantially more probable to be true rather than false? No. [...]
>
> His accusers have provided no evidence, no proof, and It is therefore reasonable to conclude that the accusation, by whomsoever made and whatever their status, is false. Which logically leads to the questions (i) of why was the accusation not only made but propagated by the accuser(s) for nearly a decade via modern mass media, and (ii) of why no academic or journalist questioned the accusation and asked for or sought evidence for and against it?" [3]

Myatt And Harmful Content

There is no doubt that Myatt's old extremist writings contained harmful content. Many of his pre-1998 National Socialist writings were racist while some may be considered as having incited violence. Similarly with his writings defending the Taliban and defending Osama bin Laden. [4] He acknowledged this in several of his later writings, such as this from 2014,

> "I accept I was responsible – both directly and indirectly – for causing suffering, during my extremist decades, by what I said, by what I wrote, by what I did, and by what and whom I incited and inspired. There is also regret for having so caused such suffering. As I wrote a few years ago in the essay *Pathei-Mathos – Genesis of My Unknowing*,
>
> > There are no excuses for my extremist past, for the suffering I caused to loved ones, to family, to friends, to those many more, those far more, 'unknown others' who were or who became the 'enemies' posited by some extremist ideology. No excuses because the extremism, the intolerance, the hatred, the violence, the inhumanity, the prejudice were mine; my responsibility, born from and expressive of my character; and because the discovery of, the learning of, the need to live, to regain, my humanity arose because of and from others and not because of me.
>
> In a very personal sense, my philosophy of pathei-mathos is expiative, as are my writings concerning extremism." [5]

His 2013 text *Religion, Empathy, and Pathei-Mathos: Spirituality, Humility, and A Learning From Grief* is interesting in this context,

> "One of the many problems regarding my own past which troubles me - and has troubled me for a while - is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done. For, in the person of empathy, of compassion, of honour, a knowledge and understanding of dishonour done, of the suffering one has caused - perhaps before one became such a person of compassion, honour, and empathy - is almost invariably the genesis of strong personal feelings such as remorse, grief, and sorrow [...]
>
> One of the many benefits of an organized theistic religion, such as Christianity or Islam or Judaism, is that mechanisms of personal expiation exist whereby such feelings can be placed in context and expiated by appeals to the supreme deity. In Judaism, there is Teshuvah culminating in Yom Kippur, the day of expiation/reconciliation. In Catholicism, there is the

sacrament of confession and penance. In Islam, there is personal dua to, and reliance on, Allah Ar-Rahman, Ar-Raheem, As-Salaam.

Even pagan religions and ways had mechanisms of personal expiation for wrong deeds done, often in the form of propitiation; the offering of a sacrifice, perhaps, or compensation by the giving or the leaving of a valuable gift or votive offering at some numinous - some sacred and venerated - place or site [...]

All such religious mechanisms of expiation, whatever the theology and regardless of the motivation of the individual in seeking such expiation, are or can be cathartic; restorative, healing. But if there is no personal belief in either a supreme deity or in deities, how then to numinously make reparation, propitiation, and thus to not only expiate such feelings as remorse, grief, and sorrow but also and importantly offset the damage one's wrong actions have caused, since by their very nature such suffering-causing actions are ὕβρις and not only result in harm, in people suffering, but also upset the natural balance. In truth, I do not know the answer to the question how to so numinously make reparation, propitiation. I can only conject, surmise." [6]

One of [Myatt's] conjectures was to write:

> "about extremism and my extremist past: so that perchance someone or some many may understand extremism, and its causes, better and thus be able to avoid the mistakes I made, avoid causing the suffering I caused; or be able to in some way more effectively counter or prevent such extremism in the future. And one reason – only one – why I henceforward must live in reclusion." [7]

As Aymenn J Al-Tamimi pertinently writes, "the business of being an ex-extremist can potentially be quite lucrative, yet I see no evidence that Myatt has profited off marketing himself as a former extremist, such as going on lecture circuits, presenting at conferences, writing in leading newspapers etc." [8]

In fact Myatt was asked to do this several times, but refused.

> "The reason why I now do not - and have no desire to - "get involved with social change" (or to "go out into the world and try to give something back" as another correspondent recently expressed it) is the reality of me having made, and knowing and feeling I made, so many mistakes, shown such poor judgement, been so arrogant, so selfish, for so many decades - for most of my adult life. Given this reality, I simply do not trust myself any more not to cause suffering, not to make even more mistakes, not to show poor judgement again.
>
> Just as I know my responsibility, my blame, for those my past mistakes and their human consequences.
>
> Thus, why would I want to inflict myself on the world any more? External engagement might in theory (just might) be possible for me again were I to have the guidance, the oversight, of others; a moral authoritative framework provided by good people I could empathize with and trust to guide, advise, correct me. But even then, even then given my past propensity to be hubriatic and selfish, I might veer away from doing what was right." [9]

Seven Oxonians
2023

1. Two of the most cited claims are those of Goodrick-Clarke and Senholt.

(i) Senholt's claims are analysed in Senholt And the Fallacy Of Incomplete Evidence, which is included (pp.67ff) in *The Antinomianism Of Mr Myatt*, https://archive.org/download/dm-heretic_202311/dm-heretic.pdf (ii) In respect of Goodrick-Clarke, Myatt writes that his

> "identification of me, in his book, as 'Anton Long' is solely based on his claim that I was the author of a manuscript entitled *Diablerie, Revelations of a Satanist* the only known copy of which is in the British Library.
>
> No evidence, no sources, are provided for this claim - this assumption. Neither are any evidences or sources given for his other claims about me, such as that 'the ONA was founded by David Myatt' or that I was 'a long time devotee' of satanism."
> *A Matter Of Honour*, https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf

Myatt in that tract denounced *Diablerie* as a forgery, for which forgery see *Diablerie: A Forgery?* at https://archive.org/download/a-forgery/a-forgery.pdf

2. Other attempts include:

(i) Old articles by Myatt in Occult zines such as Nox and Lamp of Thoth, analysed in *Old Accusations Resurrected*, https://web.archive.org/web/20230218050409/https://concerningmyatt.files.wordpress.com/2022/09/myatt-old-accusations-v1.pdf

(ii) 2023 claims made by a journalist on social media, analysed at https://archive.org/download/o9a-media-false-claims/o9a-media-false-claims-v3.pdf

(iii) A 2014 internet exchange on the blog of philosopher Nick Land, https://archive.org/download/nick-land-blog-2014-myatt-o9a/nick-land-blog-2014-o9a-myatt.pdf

3. *Notes On Expiation, Forgiveness, And Implacability*, included (pp.12-15) in *The Antinomianism Of Mr Myatt*, https://archive.org/download/dm-heretic_202311/dm-heretic.pdf

4. A comprehensive overview of Myatt's extremist past and writings is presented in the 46 page monograph *Peregrinations Of David Myatt: National Socialist Ideologist*, https://archive.org/download/dm-ns-ideologue-second-edition_202307/dm-ns-ideologue-second-edition.pdf

Printed edition: ISBN 979-8392990900

5. *Some Questions For DWM*, https://davidmyatt.files.wordpress.com/2014/12/dwm-2014-questions.pdf

6. https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf

Printed edition: ISBN 978-1484097984

7. *Pathei-Mathos – Genesis of My Unknowing*, included as an appendix to *Myngath*, https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf

Myngath is also available in a printed edition: ISBN 978-1484110744

8. https://www.aymennaltamimi.com/p/the-black-book-of-satan-of-the-order

9. *Understanding and Rejecting Extremism*, https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

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